THE TRIALL

of true Friendſhip;

Or perfit mirror, wherby to diſcerne
a truſtie friend from a flatte-
ring Paraſite.

Otherwiſe,

A knacke to know a knaue from an honeſt man:
By a perfit mirrour of both:

Soothly to ſay;
Trie ere you truſt; Beleeue no man raſhly.

No leſſe profitable in obſeruing, then
pleaſant in reading.

By M. B.

Imprinted at London by Valentine
Simmes dwelling on Adling hill at the
ſigne of the white Swanne.
1596.

BRITISH MUSEUM

Walter Flude, Gentleman V.S.
wisheth all happinesse.

TO recognize (sir) in multitude of wordes, how much charged I stand vnto your bountie, were to your wisedome, I knowe, but friuolous, who better respecteth the inward seruice intended of any one (wherof I humbly beseech you on my part to stand assured) than an outward behauior, the validitie whereof manie wayes may be doubted. Yet neuertheless, in that the thoughts of men are onlie in word or action to be desciphered, let it, I beseech you, stand with your good fauour, that I may by this litle mite of my friendes labours confesse my self bound vnto you: and for the residue, when it shal seeme good vnto you to commaund mee, i will not

haue life or abilitie that ſhall not bee yours, in all it may pleaſe you to vſe me. Thus much to haue deliuered, may, for the preſent, ſatisfie my mind but thus much to haue perfourmed, would content my ſoule, for that in al actions of the body inwardly to be effected, the minde is pleaſed with ſpeach, and the heart only is repleniſhed by the dooing. Much more to haue proteſted, were no more than ſufficient, though more than wherewith your modeſtie will be pleaſed, for which, I remaine in heart more than in abilitie to anſwere the ſame: humbly ſubmitting my poor ſeruice to the cenſure thereof, and recommending you vnto the protection of the Almightie, and to the happy poſſeſsing of your hearts beſt content.

Yours euer affectionate,
Valentine Simmes.

The triall of true Friendship,

Or,

A Knacke to know a knaue from an honest man.

THe gods desirous (as Poets faine) to shew forth the omnipotencie of their deity & their incomparable cunnings united in one, to the intent they might purchase themselues some great commendations and honour vppon earth, determined to carue a peece of some curious perfection, wherein might be expressed the substance of the gods, and beautie of the graces: whereupon they framed a man so angelical in forme & exquisit in feature, that as for the lineaments of his face, or the proportion of his body, it was impossible to say the least thing imaginary to be any where wanting. This demie-god being perfected and sent vpon the earth, when as none could condemn either the creature of want, or the creators for lacke of skil; Momus at length found this fault, that the gods had not made a window in his breast through which to perceiue the inward thoughts and secrets of his heart (meaning as I coniecture) that as the glitteringst Diamond being broken distilleth the deadliest poyson, as the stone Ceuranon burneth without when it freezeth within, and as the Nightingale hath a most sweete voice, but vnsauourie flesh: so there is none so comely in his body, but may be corrupt in his mind, none so fine in his feature, but may be faultie in his faith, nor any so louing in his looke, but may be lowring in his heart. Whereupon I thinke that Tully in his booke *de Amicitia*, considering the double dealing of men, how they carried most commonly two faces like

Ianus vnder one hood, hauing as wel wrinkles in the one to prognosticate mishap, as dimples in the other to signifie prosperity: and like the leaues of the Scaulpher, to be greene and beutiful in loue and affection outwardly, when their rootes or hearts were withered and dead in good wil inwardly, counselleth Scæuola and Fannius vnder the person of Lælius aboue al other things, as the cheefest principal belonging to finde a friend, that they should first *multos modios salis simul edere, &c.* meaning that they should be so farre from choosing a friend at the first sight, that they should neither giue any their hearts, nor hands, vntil by reason of their long acquaintance and conuersation together they might haue had time to haue eaten many bushels of salt. For seeing there is nothing more necessary vnto the life of man then to be enuironed with faithful and vnfained friends, into whom he may transport his affections, repose his secrets, and commit his enterprises, so he ought to bestow the greatest paines and careful industry in the finding of them, especially in these our present times wherein flatterie is become such a common arte and so much practised of most men, that almost euery rusticall companion & illiterate pesant can represent like a looking-glasse what mans quallities and conditions he wil: So that good cause hath euery one with Vlisses to feare the inchãting harmony of sweet singing Syrens, seeing vnder the faireſt flower often lurkes the foulest serpent: and those that professe most liberal affection in words, are oft proued the deadliest enemies in deede. Wherfore not without good reason did Darius esteeme more of his faithful Zaphirus then of his conquest of an hundred chiefe-taines of his Babilonian enemies, for kingdomes may be gotten by pollicie, and enimies subdued by the sword, but an vnfained friend by neither to be obtained, wherefore Zeno the philosopher was of this opinion that the losse of a friend was only to be lamented: which Agesilans the Greeke seemeth also to affirme, who being demanded why he did more lament the heauines of his friends then the death of his children, made answere, I do not bewail the want of my wife, the losse of my goods, or the death of my children, for al these are but parts of my selfe: but I bewaile the death of my friend which is another my selfe, whose

like

like I am not likely euer to light vpon, seeing true frendship is so seldome seene, and being seene, so greatly admired, so that we reade of Alexander, who for his noble conquests and spatious regiment, was surnamed the great, that in al the prouinces kingdomes, and empires, which most victorionsly he passed through, he found but one faithful and vnfained friend named Calistenes: The like we reade of Xerxes, Nero, Dionisius, & many other renowmed peers and potentates in the world, who are not reported to haue had any more then one friend. And if we allow of the counsel of Seneca a wise and discreete man, if he might haue many (as he cannot) yet wil not admitte any more then one: for if there be danger (saith he) in enemies, there can be no surety in the multitude of friends, seeing in respect of their number they breede difference of consent and wil, with variety of conditions: and where is no conformitie of manners, there can be no perfectiõ in friendship. Furthermore one friend ought not to say to another, I wil not, or, I can not, since it is a priuilege in friendship to find nothing impossible: therefore who ioynes friendship with another, binds himselfe not to deny the thing that his friend requires him to do, seeing in this consists the ful office of frendship, to owe to our friends our selues and al that we haue. But how can a man that is said to haue many friends, execute this office of true friendship, when in the same instance one friend inuites him to a banket, and another sends for him being sicke: one requests him to pleade his cause against his aduersarie at London, and another to ride with him about other affaires to Douer, where you see he can do his dutie to no more but one, and consequently al the rest do seeme to be despised, & their friendship little or not at al regarded: wherby it appeareth, that true friendship can bee onely in the duall number, namely an vnfained consent of two mens willes and affections, & a transportation of two hearts into one body: and therefore a frend is called *alter idem*, another moity, or another selfe. The riuer that is diuided into many brookes, experience shewes vs the streame to be very slowe and shallow: so loue which is deuided amongst many cannot bee so great as that which hath but one subiect to worke on: and therefore Homer speaking of a child whom his father entirely loueth indeede,

calleth him *Solum, atque in senio natum*, that is, his fathers only sonne, and borne when his parents were past hope to haue any more. Wherefore seeing thou canst haue but one true friend, whose bosom must be a place of retract for al thy counsels, opinions, actions, and interprises, what care and circumspections oughtest thou to haue in choosing this one. They that trie poyson by the taste, destroy themselues therewith, and he that wil admit a friend before he knoweth him, most commonly hurts himselfe whilest he proueth him, as the Satire thought the fire to bee some great goddesse, by reason of the brightnesse and warmth that it gaue, & therefore would needs imbrace it, and kisse it, hauing burnt his venturous lips, Prometheus tolde him the nature and force thereof: so parasites or flatterers because their words are plesant to the eare, many imbrace them & commit themselues and al that they haue vnto them, til hauing tried their more secret operation they beginne to crie *Cane* when their coyne is consumed, and to be charp whē they haue nothing whereof to take charge, then they can tell others, that mens harts and tongues, are no perfect relatiues, and that it is not alwaies true, that what the heart thinks, the tongue clacketh, & can verifie it with a *probatum* of their owne. It were better to be wise too soone then repent too late, and to looke before we leape, lest we fall into their ditch, for if we are once downe, there are few that wil lend vs their hands to help vs vp againe and carry vs through al the stormy waues of our distresse, as the dolphin did Arion, but euery one almost will answere as they did the young man in Plautus in his necessity, with a *Non est*, that is, faith friend you come to a wrong dor, I stand in as much need as your selfe, or as the crow did the kite, when it happened the one to be bare of feathers, the other answered, that to him were no more then sufficed him to flie, and yet they wil promise one in his prosperity neuer to forsake him, as Peter promised Christ, who in a while after did vtterly denie him, and forsweare too, therefore not vnfitly did Plinie compare men vnto the fish Palerna, which being passing white in the calme, yet becommeth blacke at euery storme, and like vnto the Heban blossomes, which open with the dew and shut with the sunne: so in prosperitie they fawne, but in aduersitie they

they saye, they honor the sunne at his vprising with the Egyptians, but curse him at his going down, yea those on whom we bestow the greatest benefits, if opportunitie serue, wil requite vs with the deadliest hate. The Troians neuer shewed more fauour vnto any then vnto wretched Sinon, who afterward betraied their citie vnto the Græcians: and none was more welcome vnto Carthage, then straggling Aeneas, and yet hee repaied them with most shameful abuses: Seuerus the Emperor neuer bestowed more benefits vpon any, then on his seruant Plautianus, for he made him copartner with him in thempire, who shamed not for all this to hire Saturninus trecherously to murther his frend so faithful and lord so louing, Seuerus: The Babilonians neuer trusted any more then the forenamed Zopirus who most villanously betraied them into the hand of Darius: And Thraso in Terence, neuer affected man more then his parasite Gnatho, by whom he was deliuered vp as a prey to his enimies, with an *hunc ego comedendum & bibendum vobis propino*. But if these and the rest whom we reade to haue tasted of the same sauce had prudently pondered the sugered subtilties of the world, they needed not to haue locked the dore when the steede was stolen, nor by their owne harmes to haue learned to beware. Therefore seeing we perceiue the trap, let vs not foolishly follow the traine, nor swallow the bait, wherin is shrowded the intent of our bane, neither let vs thinke with the pike to cast vp the hooke which we haue swallowed, when wee please without preiudice to our persons, for if we haue once entertained a knaue we shal not easily be rid of him, but presently hee becomes like fulsome meate which wee cannot keepe in our stomackes, without hurting vs, nor vomit it vp alone as it went in, but mingled with other meate, which would haue nourished and cherished vs: So when we haue receiued a counterfait and harbored him, with our hindrances we can neither continue with him but he wil hurt vs, neither shake him off so clearely, but he wil go better away then he came, therefore *Principijs obsta*, take heede at the first, and thou shalt do wel inough, beleue not at the first that it is gold because it glistreth, neither sweare that the Polipus is white, because he seemed so once vnto thee, nor that such a one is an honest man, because

thou neuer foundest him otherwise: for Proteus can turne himselfe into more shapes then one, and Iupiter if he would compasse the loue of a faire ladie, can turne himselfe from a bull, into a shower of gould to deceiue simple Danae: so a parasite hath more crancks in his budget to deceiue then one: he hath one for the scholler, another for the courtier, one for the marchant, another for the yeoman, one for this good fellow, another for that. If he chaunce to meete with a scholler in the Vniuersity troubled with an heauie purse, presently he calles to mind the saying of S. Paul, that willes vs to beare one anothers burden, and therefore without delay whilest the spirit knocks he wil open, lest he find not so much grace at another time, and therefore (because birds of a feather wil flie together, and the scholler wil trust or beleeue the scholler, rather then another) he begins to be as precise as a knaue in a cage: first he puts on the blacke cloake & the falling band, then he walkes like Bellona in her equipage, with his eyelids close, hee speakes nothing without *Propterea quod*, to conclude, all the day he is in contemplation, or rather meditation how hee may best ease his brother of his burden, but if he perceiue that hee hath met with a wilie brother that hath read ouer Plutarch *de discrimine adulatoris & amici*, then off goes the blacke cloake & the long picardeuaunt, and hee must be cut againe according to the fashion, then he makes trimes on Platoes crooked shoulders, and tries how he can scoffe at Aristotles stammering voice. If he chance to meete Bias somewhat whitteld in an alehouse as hee walkes alone, as Struthias did, he commends him highly for ouercomming so many pewter-Johns, and tells him how Alexander is as much famous for his quaffing, as Thales, Solon, Periander, Cleobulus, Chilon, and Pittacus were for their wisedome, yea as Mison himselfe, whom Apollo said to be wiser then him. Furthermore he shewes him that a man is not borne onely for himselfe, but also for his neighbours, and therefore it is a good deede of charitie to helpe a poore ale-wife away with a dozen of beere next his heart in a morning, also it is good to increase bloud, to quicken the spirit, and so to speake more wisely, and consequently, to be more esteemed, and therefore wils him to call in the other halfe dozen, till at the last hee

hath

hath brought into his fooles paradise (his bed I meane) where he strips him as cleane of his coine as an ape of a taile, before drunken Bias can get out of his *memento*. Againe if he fal acquainted with an idle and shameful magistrate, which cares not (as they say) which end goes foremost, hee tells him magistracie is but a troublesome tooling in other mens busines, and the most profit that a man shal reape thereby, is but a wind of mens mouthes, and the most busie bodies haue least thankes, for their labours, and therefore it were as good, to neither medle nor make, as to troble himselfe and be neuer the better, but if hee perceiue him to be very laborious and painefull in his office, hee also beginneth to change his note, and tells him that it is a pleasant thing to bee idle, but verie ful of discredit, and a man that hath lost his credit, is halfe hanged &c. If hee companie with some liberal seruing creature hee can gesse at his conditions, which are most commonly to sweare, drinke, and hunt after whoores, if hee be a young practisioner he teacheth him to swill it in, and sweare it out, he reproues him friendly if he sweare any base or beggarly oath, as by faith and troth, and as God shal iudge him, he telles him if hee loue his credit he must thunder them out like Iupiter, or else he shames himselfe and al his friends. If he see him not wel at ease, he wishes him to purge himselfe, if he vnderstand not this mystery, he tells him more plainly, that for a peece of money he wil fetch him a suppositiue out of petticoate lane that shal make him purge out all the grosse humours in his body. But if hee perceiue him better disposed, hee tells him that he plaies the part of an honest man, and al that he said was naught, but to trie him, and if he had bin bent that way, friendly to haue diswaded him from it, by which meanes he wins the loue and friendship of al men vnto himselfe. But it were a world to say as much as might be said, and altogether vnneedeful, seeing wee may gather by Hercules his foote, the greatnes of his whole body, & by these few things that flattery is a mistery, which euery foole cannot vnfolde at the first. But if thou wouldest know the safest and surest way to escape their fingers, then harken vnto the counsel of Epicarmus saying, *Esto sobrius ac memento nulli temerè credere*, that is, be wise and circumspect in thy dea-

lings

lings, and beleeue no man rashly. Into which counsell before we go any further, let vs looke more narrowly: of whom doth he bid vs beware? What? of our enemies? why there is none so foolish except he be starke mad (I thinke) as was Aesops cocke that would beleeue the fox, to folow his counsel, of whom he knowes he is deadly hated, therefore belike he biddeth vs to beware of our friends, neighbors, and alies, whom no man mistrusts, euery one beleeues and wil sweare for their fidelitie. Therefore let vs call to mind whether our manifest, sworne, & professed enemies haue done vs most mischief, or our supposed friends, our kinsmen, and allies. Surely if we would search into histories (witnesses of former times) we shall perceiue more castles ouerthrowne, cities ouercome, kingdomes and empires vtterly wasted and extinguished, by false hearted frends, and outwardly sworne brethren, then by the mightie hand of proclaimed ennemies, as Troy suffered more dammage in one night by Sinons fained teares, then by the power of the Grætians in ten yeares, and more complaints in aduersitie of acquaintance and frends, then accusatiens of enemies, for against our enemies we furnish our selues by sea and land, wee erect strong and mightie castles on the borders, wee furnish them with men, and munition, and al things requisite for the defence of our liues, and liuing, and therefore we seldome are assaulted, and if we be, we easily ouercome, but among fellow citizens *qui ijsdem sacris ac fames vtuntur*, there is continuall iangling and brawling, often going to law, yea betweene brother and brother, for iniuries offered: so that the miserly father who hath bin a scraping together a little pelfe al his life time, caring not which way he came by it, seemeth to haue liued to haue set folkes together by the eares at his death; namely, the deuills for his soule, and his children for his goods, what then should a man do to liue a quiet and peaceable life, and safe from the snares and engins of all men? should hee seuer himselfe from the company of all men as Timon the Athenian did? or els should he haue no eares like the picture of Iupiter in Creet, whereby he might be deceiued? should hee scratch out his eies with the Bishop of Alexandria for feare of Venus charmes? or with Lewes the second sonne of Charles, king of Fraunce

hide

hide himself in corners, to the intent he might neuer be intrapped: rather let him harken to the counsel of Pythagoras, who wisheth one *gaudere potius repugnantibus quam assentantibus*, rather to trust his professed enemie whome hee knoweth hates him, then his trencher-friends and pedantical parasites that seeme to loue him, which will praise him as the fox did the foolish crow, and cal him a white bird as white as the driuē snow, that they may make him open his mouth to sing after their pipe that they may deceiue him of the meate therein: and when they once haue it, will not sticke to say, *Nec vocem stulte, nec mentem habes*, that is, friend, you might looke better to your goods when you had them, and seeing you were such a foole to lauish them out so fondly, you are like to haue a fooles reward, which is a flap with a fox taile. Thinke not therefore with the swallow, euery sun-shine to be a summers day, and euery one that shewes thee a faire face, to beare thee inwardly a faithfull heart, but thinke that the leaues of the Date tree wil change their colour if the wind be not alwayes in the same quarter: that Dedalus images wil flie away if they be not alwaies tied, & that flatterers wil fade if thou bind them not daily with the bands of thy purse strings, therefore Dioscorides compareth them to the Celedony stone, which retaineth his vertue no longer then it is rubbed with gold, and vnto the Marigold which openeth her leaues as long as the Sunne shineth, but with the least cold begins to close: So when fortune fauoureth a man, they laugh, when she frowneth on him, they lowre. In prosperitie their loue is as hote as Aetna, but in calamitie as cold as Caucasus, therfore truely said Iuuenal:

In pretio precium nunc est, dat census honores,
Census amicitias, pauper vbique iacet:

that is, as long as fortune fauoureth thee, thou shalt not want fellowes, or as long as thou hast any substance thou shalt not want accidental adherents, which wil not leaue thee *sine interitu subiecti*, that is, before al thy substance be wasted and consumed: therefore not vnfitly may their loue be compared to the loue of the Iuie to the Oake, the Iuie roundeth it selfe as it were for pure loue about the oake, and neuer leaueth to creepe vp til it hath auaunced it selfe to the highest of all, and sucke

out the sap leaues, and dried it vp, the greene leaues in the meane time make a faire and glorious shew, but in the end whē it hath clunged close and climed aloft it marreth al both top and truncke: So whileſt thou hast any coine thou shalt not want copesmats which wil make a shew that they loue thee as their owne soules, but vpon this conditiō, that they may grow vp by thee, and liue brauely by thy meanes, for they are not euery knaues companions, they scorne those poore, base and beggarly brats which are ready to drowne themselues with Theognes because they haue no meate to put in their mouthes, and they esteme no more of fine Thraso without pence, then a horse doth a faire stable without prouender, this is their final scope, which is, *primum in intentione*, the first and principallest thing they aime at, and therefore they hie themselues thither where it is to be had, namely, among noble and wealthie personages, who hauing their closets watred with the Indian or Pactolian fountaines, & stored with such trees as Aeneas plurkt a bough off, when hee went to visit his father in the Elisian meades, these they flatter and sooth vp in all that they do, do they neuer so bad, about these they swarme as thicke as flies about butchers shambles. What a goodly company of them (think you) had the gold-glutted Midas waiting at his heels, when he was indued with that spirit-gladding gift of Bacchus, that al which he touched should turne to gold. I warrant ye Cassandra strued not halfe so much to sing vnto her father Ileons destruction and Queene Helens rape, as these thronged and strued, who should be nert him, for *quid non mortalia pectora cogit auri sacra fames*, what wil not the omnipotencie of Gold make a mā to do, it is the necessariest thing that a man can haue, as Lisander said, what more requisite in warres, and what more needful in peace? it hath entred those cities which neither the thundring threats of fiery Iupiter, nor the roaring shot of bloudie Mars could euer ouercome, it is a friend to al good arts, and a nurse to all notable exploits, for as Aristotle saith *impossibile est, vt quis præclaras res agat, cui facultates desunt*, it is as impossible that a man should do any excellent act or worthie of commendations without the helpe of money, as to builde a church without stone or timber, therefore *quærenda pecunia*

primum, first get money, and then all things else shal be giuen vnto thee: whereas pouertie is an enemie to all goodnes, an enimie to honour, and an enemie to honestie, for what causeth so many now a daies to get their liuing by robbing, and stealing, but onely pouertie: what prouoketh many women to sell their honesty at so low a rate, as vsually they do, but only pouerty: what causeth the marchant to lie, the coiner to clip, the tailour to steale, the vsurer to oppresse, and the parasite to purloine, but onely pouertie: name but onely pouertie, and thou hast named almost the roote of al euils, therefore is it shunned as a Basilike of al men, whose sight presently killeth, wherefore few or none at al wil lend a looke on a poore and needy man, but wil shun his companie as neare as they can, yea euen the lire the senceles creatures of all will auoide a man when his bloud is gone, and the flesh is cold, which was their foode: how then canst thou perswade thy selfe, that a man which is a reasonable creature wil stay thee: when thy purse is colde, thy cheere is cold, and his entertainment therefore of necessitie is colde. Moreouer, it is some mens opinion that the Deuil wil haunt such as haue no crosse about them, how then wilt thou thinke that any man wil stay with thee, if thou hast neuer a crosse about thee to keepe the diuel away, doubt not then but they wil leaue thee when thy crosses are spent in thy extremitie, and therefore trust them not too much in thy prosperitie, when they flatter and speake thee faire, but remember that after the greatest calme will follow the suddenest storme, that Nilus is most quietest against a deluge, that the feathers of the Halciones glister most against foule weather, and that when men speake most faire, then they intend most mischiefe. It is not so common a saying as true, *aliquid latet quod non patet*, euery man is not as he seemes to be, the arrant knaue is often taken for the honester man, and Critius sometimes wil choose a gilden boxe full of bones, before a leaden one ful of pretious gems, for men iudge onely by the outward appearance and protestations of men, and so chuse an empty barrel for his louder sound, before a full vessel of pleasant liquor, and beleeue subtil Rodeyan because she can tel the smoother tale before simple Cordeill, and prefer deceitful Vlisses for his eloquent tongue before faithful

Aiax a mirror of manhood. But as the Troians bewailed their rashnes in beleeuing too late, when their citie was metamorphosed into ashes, and the Grætians repented their iudgement when their valiant captaine was turned into a flower, so vnles thou art more considerate then the Troians, and lesse rash then the Grætians, thou maist haue iust cause one day to rue thy leaping when thou liest in the ditch. *Miserrimum est* (saith one) *fuisse beatum* it is the greeuousest thing in the world for a man in his misery to remember his former felicitie, labour therefore to auoide this hellish dolour, which vnlesse thou takest heede, thou art like to fal into. The deere knowing Tamariske is deadly to his nature, wil not come neere the tree. The Vnicorne wil not brooke to rest vnder the Citron tree, for that it is hurtful vnto him, neither wil any beast come neare the Panther for al his faire skin, since they know by experience that he is a murtherer, these beasts auoid what nature tells them is perilous, be not therfore lesse senceles then the beasts of the field, but let experience be thy guide when affections perswade the contrarie, remember what credulous Phillis wanne, by beleeuing demure Demophoon, but onely her death, what got Crassus by trusting his parasite Andromachus, but to be betraied to the Parthians? and what wanne Catiline by opening his conspiracie, but the losse of his life and honor? and what art thou like to get by trusting of flatterers, but the losse of thy goods, the extinguishment of thy armes, the derision of thy enimies, and the curse of thy posteritie? therefore cast them off from thee as infectious vipers, and salute them a farre off, as Hippolitus did Venus, because he would not be intangled, & if thou must needs company with them, if their words be like Adamant, whose nature is to draw, then sprinkle thee with goats bloud, which resisteth his operation: and if their faces haue power to incense thy mind, then take the hearbe Lupinar to coole thy desire, if the Syrens allure thee, let the maste withhold thee, if Circes perswade thee, let reason disswade thee, if thou wouldest kisse the Bee, because shee hath homy in her mouth, yet let her alone, because she hath a sting in her taile: if thou wouldest embrace Pallas, because she shewes thee her library, yet be not too bold, because shee weares a sword: and if

thou

thou loueſt a man for his affection towards thee now, yet truſt him not ouer boldely leſt he hate thee to morrow, and make open thy ſecrets: what is more common then deſſentiõ amongſt friends, and variance betweene brethren, ſo that they that loue to day as truely as Turtles, to morrow vpon the leaſt occaſion, as if they had drunke of the fountaine of Ardenia, their hot loue wil be turned to as cold a liking: We neede not borrow examples from former ages or antiquity, for (alas) euery citty, towne, and village, can lend vs whole legions of them, how one friend hath ſlaine another, how the father the children, and children haue ſlaine their fathers, yea they do not onely not abſtaine from murthering their deareſt friends and neareſt in bloud, but alſo if they be defeated of their wil, or iniured of one of whom they know not how to be reuenged, they wil not feare to kill themſelues, as Aiax did being defeated by Vliſſes of Achilles armour. Therefore how ſhould we thinke that they wil alwaies loue vs, when they wil hate themſelues, ſeeing euery one loueth himſelfe better then another, according to the old prouerb, Neere is my petticoate, but nearer is my ſmocke, I loue thee wel, but I loue my ſelfe better: thinke not then that there is any ſuch a Gordian knot of vnfained friendſhippe knit ſo faſt to day, but there may be an Alexander to cut it in peeces at one time or other: nor any ſuch a ſolemne league made betweene Priamus and Menelaus, but there is a Pandorus ſomewheare or other that wil breake and diſſolue it: nor any ſuch a Simpathy of affections to day, but there may be an Antipathy by ſome chance or other, ere the yeare is gone about. The ſea ſometimes is ſo calme and quiet, that the fearefulleſt that is will ſeeme to deſpiſe and contemne the force thereof, but therefore haue the ſailers leſſe neede to carrie with them their ankors and cabelles and other things needefull, when windes ſhould ariſe: no ſurely, for although Aeolus ſleepe for a while and wil diſquiet no man els, and ſuffers Phœbus to domineere as ſole Regent, yet if he perceiued him ware too hote in his pride, he beginnes to moderate his affections commonly with a cooling card or twaine, by his tempeſtuous embaſſadours to put him in mind that he is a king as wel as himſelfe, and although ſometimes in his anger he roareth and is teſtie, yet he

wil not altogether be shut out for a wrangler. In like manner they that follow thy humors for a while in flattering thee with the Panther, in smiling on thee with the Hiena, and weeping with the Crocodile at thy mishaps, and that are ready to make themselues thy footestoole in lowly obedience as the Ciprian women were to the Syrian dames, which would cower downe and become footestooles for the Ladies to ascend into their choches (for which cause they were called Climacidæ of Climacha, which the Assirians name a ladder) but when they see their time they wil of steps become steppers, til they are got so high that they are become as good men as their masters, and then for one taunt wil not sticke to giue them twaine. I cannot resemble them better, then vnto the lake in the farthest part of Affrica amongst the people Troglotidæ which in the forenoone is so sweet and pleasant to the taste, that the gods themselues might seem to loath the celestial Nectar in respect therof: but when the sunne is gone past, the meridian climate it wil be as bitter and vnsauourie as our welles are in Nantewich, which are good for nought but to make salt: So whilest the glorious sunne of thy prosperitie continues his ascension, whilst riches increase and fortune looketh fauourably, they wil kisse thee with Iudas, and stoope to thee with dissembling Adrastus: but when the golden beames of thy beutiful Sunne, begin to decrease, and thou art not able any longer to make thē stoope vnto thee, with the golden scepter with Assuerus, they wil begin to despise thee, and forsake thee, or else lay hands on thee for a vagabond, as they did on Christ when he walked alone in the darke. Then mought he haue saide with the Poet:

Qui color albus erat nunc est contrarius albo.

Now I perceiue when the angels crowned me with glory and honour in the mount, they were desirous to make their tabernacles there to dwel with me, and when I rode triumphantly toward Ierusalem, these pluckt off their garments to spread them in my way, and to runne before like heraulds crying, Hosanna, Hosanna, blessed be he that commeth in the name of the Lord. But going on foote, my disciples to whom I reuealed al my secrets which I kept from the wise and prudent men of the world, whom I thought would rather haue beene racked to

death

death with Horatius Secundus to haue manifested their constancie, haue now either forsaken me, or betraied me, or sworne they neuer knew me: these other spit at me, take my garments from me, and curse me, or crucifie me: so vnles thou takest the better heed whom thou trustest, thou maiest haue cause one day to say; those to whom I cõmitted al the thoughts and secrets of my heart, whom I thought would neuer haue bewraied me, do now seek to kill me if they could, those who flattered me in my prosperitie, and were readie to run through fire & water to get my fauor or goodwil to grace them, do labour only to disgrace me, those whom I fed with my goods as long as I could, as willingly as the Pelican doth her yong ones, with her owne bloud, do now teare my heart with taunts like as yong Vipers gnawe their dams guts which bred them. *Res est ingeniosa dare*, I was an honest gentleman as long as I had anie money in my purse, but now hauing spent al vpon them, they turn me out of their company as a shake-ragge, as the Athenians turned Theseus out of Athens which hee builded on his owne charges and bestowed vpon them, which things do more vex & trouble me, then those greeuous gripes of the Eagle do Tantalus in hell, hee was punished iustly because he bewraied the secrets of the gods: but I most vniustly, seeing I neuer disclosed any thing which they told me in counsel and put me in trust with, they are not vnlike the stone Siphnius, which being heated in oyle wareth hard, but being let alone becommeth soft, so the more I haue pleasured them, the more doe they now displease me, and the more I haue bestowed vpon them, the more is their hearts hardned against me. Now I perceiue that the sweetest mulke is sower to be tasted, the finest pills, most bitter to be chewed, and the flatteringst friend most fickle being tried: and now I vnderstand that the fairest promises haue least performances, and that words are but wind, and therefore not sufficient pledges for such an inseparable knot of friendship. But alas, *serò sapiunt Phryges*, what good wil my salue do me when my sore is incurable: what auaileth it me to know a couert, my ship being sunkt, and to discerne a dissembler, when my coine is consumed. Although this bee but a fained speech, yet thou that flourishest now in thy peacocks plumes, and hast

angels

angels enow to keepe thee from pouertie, and hast as many friends (as thou supposest) as Prometheus euer had shapes, & do daily increase like Hidraes heads, yet if thou takest not heed whom thou trust, thou maist walke alone one day like a shorne sheepe, bleating forth such a complaint of thine owne. Remember the example of Edward the second, I warrant thee he would once haue sworne that he should neuer haue stood vp to the eares in the filthie kennel of Killingworth, till hee was readie to starue for meate, and lastly should haue beene murthered so beastly and basely. But his too tender heart toward his ponkers and wanton flatterers brought him to this, who made him abhorre like Rohoboam, the counsell of his deare friends and graue senatours, and so to runne headlong into all vices and villanies, vnbeseeming a Prince or gouernour of a common wealth who is a rule vnto al his subiects, after which they square out their actions and affections, as the Poet saith, *Regis ad exemplum totus componitur orbis*, that is as we say, Like master, like man, if the Prince be vicious, al his subiects (for the most part) are as bad or rather worse, as when Traian was iust al his subiects loued iustice, and in Heliogabalus daies, al were wanton and giuen to gluttony and leachery, in that he was a glutton, and a drunkard, and one that loued a whoore as wel as his life: but againe to our matter. Let Edwards example teach vs to beware how we listen to any Calipsoes that seeke nought but our downefal, and how we entertaine al faire faces that come vnto vs like capons, vpon sops and sugar, seeing so many an vnsauoury weede beareth a faire blossom, and a sound looke so often couers a hollow heart, but let vs looke into the inward man, as Diogenes did into Platoes capon, to see if he were a man in al respects, which if wee do, no doubt we shal find many a wolfe walking in a sheepes coate, many a stinking carcase inclosed within a glorious sepulcher, and many a Tigers heart shadowed ouer with an Hienaes face. Conon the Athenian was a curteous gentleman in countenance, yet a counterfait knaue in conditions: Galba was gentle in shew, yet trecherous in proofe: and Vlisses had a faire tongue, but a falle heart, wherefore it behoueth vs to looke that the inside of the cup be clean, aswel as the outside, to

see

see that the Amber stone freeseth not within, when it frieth without, and to trie whether a mans properties be agreeing to his profession, lest like Ixion we take hold on a cloud when we thinke to embrace Iuno, and choose grapes in shew like those of Darius vine, and loose grapes in substance like those of Vermandois, and abound with friends in words when we thinke to be inuironed with friends indeede. A man is as his mind is, not that forme and figure which may be pointed at, we see many a proper mans hand strocke off for a traitor, and many more should be, if we could know them by the faces, but their countenance shal be great, when their conditions be without grace, they wil talke of vertue, when their mind is about some other villanie, like as our maidens do now a daies, which with their tongues wil sacrifice perfumes to Vesta, when their hearts are offering smoking thoughts to Venus, so that without good trial it is almost impossible to know of what mettall they are made. Zanthus the Philosopher surely bought not Aesop before Cappadox and Cantor, for his outward perfections, but for his inward perfection, not for the shape of his body, but for the qualities of his mind, not for that he was the fairest of the three, but the faithfullest of them all, not for that he promised much, but that he saw he could performe most: *est virtus placidis* (saith the poet) *abstinuisse bonus*, it is better somtimes to take the rugged Iem, before the pearle, & to buy the fowlest face before the fairest vilage. Perhaps Cantor and his companion were not vnlike the Seaster, whose shell staineth the ivory, but the meate is blacker then Iet: so they were not so faire without, but they were as foule within, and they had not so comely countenances, but they had as currish conditions. So choose thou not a friend by the outward shapes if thou bee a Philosopher or a louer of wisedome, but as nere as thou canst by his inward graces, which knowing, thou maist see whether thou canst frame thy mind, according vnto his mind, wherein consisteth the perfections of friendship, which if thou canst not, then looke for nothing in contraries but alwaies repugnancie, and in diuers conditions nothing but variancie. The tygres blouds wil not be mingled with the wolfes. Zethus and Amphion wil not agree as long as the delight of the one be a

despight to the other. Venus also and Vesta haue alwaies bin at strife; and neuer was good fellowship long seene ere yet betweene a vertuous husband and a vicious wife, but the deuils for their likenes do easily agree, and good men with good men do liue together in vnitie, therefore to discerne the inward qualities it is necessarie that thou put off thy Moles cies, and take vnto thee the eies of the sharpe sighted Linx, else thou shalt neuer discrie with Palamed Vlisses mad counterfaiting, nor discern Achilles from a chambermaid if he be once decked with a spindle and a distaffe, nor iudge of Androgeni (those flattering copesmates I meane) that can counterfeit the shape of either kind, who when they are indeede thy enimies, are in countenance friends, when they are in name mothers, are in deede murtherers, by birth brothers, but in life lothers and haters one of another. Medea was in name a mother vnto her three children, and oftentimes praied vnto the gods for the prosperous and long life of them al, yea many times she tormented her selfe, and tore her haire for very griefe when she perceiued them a litle sicke, but do these things make that she murthered them not with her owne hands? but thou wilt say she did it in her anger, which doth depriue vs of the vse of reason, that we do wes know not what, therefore wilt thou thinke that he that is now thy friend, may not hereafter be as much thy foe, seeing there is no man but may be angry if he haue any life in him, as Plutharch saith?

Iram non habet, qui mentem non habet.

Therefore if mothers become murtherers and butchers of their owne children when they are angry, thinke not but the hottest loue may be soone cold, and he that is now ready to go with thee through al dangers, as Achates went with Aeneas, and Perithous with Theseus, yet if they see any preferment to be gotten an other way, they wil leaue thee in al thy sorrowes as Aeneas did Dido, although he promised neuer to forsake hir when his ships were vnrigged, and his men without victuall, but some man wil say, this man was a stranger vnto her, and therefore she was serued wel inough to beleeue on whom she neuer saw before, but I wil beleeue none but mine owne acquaintance and those that I know. But hath euery hurt bin

offered

offered by strangers: haue none but strangers spoiled thee of thy goodes: haue none but strangers murthered and slaine one another: haue not kinsmen and brothers, fathers and children, murthered and spoyled one another, was not Atreus brother vnto Thiestes and vnckle vnto the children whom he slew and caused the father to feede on: was not Herraclus the Emperour sonne vnto Phocas whom hee caused to bee slaine: was not Geta the Emperour brother vnto Bassianus whom he slue in the temple in his mothers armes: but if consanguinitie could haue preuailed, these shoulde haue loued more then anie else: and if consanguinitie could haue preuailed, Artaxerxes should not haue bin slaine with the whole consent of his 115. children, nor Phrahartes woulde haue slaine his father and his 30. brethren, nor Remus should haue bin slaine by Romulus for so small an occasion as leaping ouer a wall, nor Clytemnestra would haue murthered her husband for the loue of a stranger. But let vs passe ouer these examples, for it is impossible to reckon vp al which histories haue notified, but much more impossible to recapitulate howe many vnknowen Atrei and Bassiani and vnnatural Phrahartes, how many Aeropes, Clytemnestraes, and falsehearted Sthuebæas haue & do daily lurke in the world, when as euery towne and village is stuffed almost as full with them, as the Troian horse was with butchering Græcians. The world is far changed from that it hath bin (if it be true Plutarch reporteth) when men would offer violence to none but hurtful beasts, yea & thought it an bainous offence to lay hands on any other: but in awhile after they began (saith he) to kil the innocent birds, and silly fish, of which when they had felt the sweetnes, they spared not the oxe which laboured for them, nor the simple sheepe which gaue them clothing; so that in the end they began to lay hands on mankind also, beginning with the worst, as we read: the first that euer was slaine in Athens was one Epitedeus, a most wicked sycophant; such also were the second and third: but when their hands were somwhat inured therewith, they slew the vertuous Niceratus, the noble emperor Theramenes; and the most learned philosopher Polimarchus, & in thend, the sonne spared not the father, nor the father the son, the brother the sister, nor ỳ daughter the

mother, so that vse hath made them so cunning, that men now adayes make it an occupation, and wil glory in the deede with the barbarous Scythians, who are wont (as Bohemus reporteth) to make them handkerchefs of the skinne which they flea from the head of man, and of the sculles to make measures or goblets to drinke in, and when any ghest comes, they vse to set before him as many sculles full of wine as they haue, and declare it for a great bragge of their valiantnesse, that so many they haue slaine. Wherefore seeing consanguinitie is made such a trifle, how foolish or rather starke mad may wee thinke those men are, that suppose by the meeting ni the market place, or the communing together ouer a pot in an alehouse, a perpetuall friendship to be ioyned from that day forward betweene them? They thinke that *vestis virum facit*, that a sute of silkes make a right worshipful gentleman, and a Mercurian-glosing tongue a faithfull and vnfained friend: but they remember not that *Simia est simia etiamsi aurea gestat insignia*, that an ape is an ape although he weare a chaine of gold about his necke; and a knaue is a knaue, although his tongue distilles nothing but Nectar, they hold it for a general rule that *Sermo est animi index*, that a filthy fountaine can send forth no pleasant water, and an enuious heart no frendly words, and therefore that the dog neuer biteth but onely when he barketh, nor the serpent neuer stings but onely when she hisseth, nor that any man is their enimie, but hee that reproues or chideth them for their faults: which indeede is the propertie of an vnfained friend, namely to do that that is behoueful, to order his words like a skilful phisition, doth his medicines as he seeth occasion, who sometimes wil cut and launch the flesh, and when neede so requireth will annoint it with soft & pleasant oile, but both waies tending to one end, viz. that the patient may be healed: so one friend sometimes wil praise and highly commend the other when hee seeth him doe wel that thereby hee may bring him to loue, and long after those things which are honest, & profitable: for *honos alit artes* (as Tully saith) *omnesque incenduntur ad studia gloria*, honor and praise are spurs vnto vertue, and cause vs to think nothing difficult to be atchieued, nor impossible to be performed, and therefore men vndertake so great burdens vppon

them

them in the common wealth, onely to get the praise and commendations of men, and to be renowmed after their death, but neglect those things oftentimes which are dishonest, although they be perhaps farre more profitable, and therefore when he seeth him do amisse he reprehends him secretly for it, and laies before him the shame and dishonour which he should reape if it were knowen, yea sometimes he separates himselfe from him, and wil not suffer him to come into his companie, as Menedemus did shut his sonne out of doores for his riotousnes, vntill he was more sober, or Arcesilaus railed on Battus, & banished him the scholes, because he made verses against Cleantes: but afterwards when Battus was sorry for his fault and made Cleantes amends, he tooke him into his fauour againe, and vsed him more curteously then euer hee did before. Therefore as Agesilaus could not abide to be praised of any, but of those that would dispraise him sometimes if occasion required: So is he to be esteemed a true and faithful friend, which hath learned to reproue as wel as soothe, and to make vs sad, as wel as glad, and therefore we ought to haue those in suspition, which alwaies are pleasant with vs, and sooth vs vp in al that we say or do, and to haue at our fingers end that saying of the Lacedemonian, *Quomodo hic bonus esse potest qui ne malis quidem acerbus est*: how can this man be a friend vnto me for my vertues, and is not an enemie vnto me for my vices? This therefore is a marke to distinguish betweene a friend and a flatterer, whereas the one is our friend onely in things honest meete and requisite, the other in al things whatsoeuer to the intent hee may not displease vs. But some man perhaps thinketh that he liueth so vprightly that he needeth none to reprehend him, and therefore to go the surest way to worke, his companion and he wil be sworne brothers by some deepe oath which they thinke no man wil wittingly or willingly breake, sith the gods themselues as Iupiter said to Semele, dare not in any wise violate their oath, or go backe from their vow which they made to any one. But men nowadaies are so farre to be like the gods, that they are almost as bad as deuils, for of all things that belong to the inlargement of their liuing they thinke nothing more necessarie then an oath whereby they may deceiue. By this

meanes Phillip king of Macedonia wanne more cities in a moneth, then he slew men in the open field manfully in a yeare, and therefore was wont to say, that his souldier Periurie did him more seruice then al his armie besides. The like opinion held Lisander the Lacedemonian, when any obiected against him his cowardly coloning of his enemies by othes, a thing which Hercules nor any valiant man could euer abide, was wont to answere them *Si quò non pertingerit pellis leonina assuendum est vulpinum*: If I think them too good for me in open field I will put in practise my ouer-reaching politcy. Yea not only kings and men of the more dissolute sort do defend and offend in this hainous sinne of periurie, but also priests, prelates, and religious men, yea euen Gods vicar himselfe (the Pope I meane) who hath taken vpon him the name to sit in Gods seate (if he do, it is to keepe God out of it) but indeede weares the deuils badge or cotion, which is lying and periury. In their baptisme they faithfully promised to stand by against al the deuils in hel, but at receiuing their popish degrees, they haue and do daily forswear the verity of God, they haue sworne to obey their temporal magistrates, and ciuil gouernours, but when they come to the papall degree, they breake both oath and alleagance to al whatsoeuer. Search but the chronicles and thou shalt find as many examples as euer there were popes: but lest wee should say any more then we could proue, let vs looke into the life of twaine of the godliest that euer were among them, namely Paschalis and Alexander the third. Paschalis sware most deepely to be true vnto Henry the fourth Emperour, but in a while after when he saw his opportunitie, he called a generall synode, whereas by the help of his spirituall sorcerers breaking both oath and vow of allegeance, excommunicated the good emperour, raised his sonne against him, deposed him, imprisoned him, murthered him, and finally caused his body to be taken out of the ground at Leodium, and in a prophane place to be buried. The like did Alexander the third, who made the good king Fredericus Barbarossa his footestoole at Venice, to the ridiculous shame and rebuke of al the world, and the next day to hold his stirrop, and like a page to waite on his mule, to whom he had once sworne al ho-

mage and obedience: but if a man should reprehend them for it, I thinke they woulde haue none other excuse but that of Euripides, *iurauí lingua, mentem iniuratam gero*, I sweare with my lips, but not from my heart, and therefore I do not offend, for God onely regardeth the heart and inward man, beleeue not therefore any man the sooner for his swearing, for as it is an infallible axiome that *omnis homo est mendax*, euery mã is a liar, so euery liar before he would be found to trip in his tale, wil not sticke to vphold it with othes enow, if it be a matter of importance, and stand on his bare affirmation or negation. But perhaps thou wilt obiect vnto me the example of Regulus, who rather then he would incurre that hainous sinne of wilful periurie, would throw himselfe voluntarily into most miserable captiuitie, and to be hewen in peeces by his most sauage and vnmerciful enemies. But I thinke if thou wouldest go forward in recapitulation of examples, thou wouldst quickly be brought to a *non plus*, seeing few of these Phœnixes are to be found in the world, especially in these our present times: perhappes in former ages some were to be found when lawes were made for punishing swearers, therefore it were good that those laudable constitutions of penalties which were made in former times, were renued againe, lest custome grow into nature, and so neuer be rooted out. King Alonso amongst many other laudable and notable lawes made this also, that knights of the band should maintaine their wordes and keepe fidelitie vnto their friends: & in case it were proued, that any knight of the same band had not accomplished his oath, although it were giuen to a very base person, and vpon a matter of litle weight, yet such a one should go alone in the Court and vnaccompanied, nor should presume to speake or to approch nere any knight of the same band. Henry the fift made a law somewhat more generall, which touched, not onely knights of the band, but all other degrees and conditions of people within his court whatsoeuer: namely, that if he were a duke that did sweare he should forfeit for euery oth forty shillings, to the aiding of poore people: if he were a lord or baron twenty shillings: if he were a knight or esquire tenne shillings: if hee were a yeoman tenne groates: if hee were a page or a slaue, to be scourged naked

with

with a rod or a whip: which being for a while strictly executed, caused swearing to be greatly abated in the court, but it did no good at all in the countrey. And therefore king Edmond decreed, that all men of all degrees, and of al places whatsoeuer, which were proued to haue sworne, should for euer be separated from Gods cõgregation: but Donaldus king of the Scots perceiuing this law to be little esteemed, and for that men then (as they now) cared not how seldome they went to the church, made this act, that all periurers and common swearers should haue their lippes seared with a hote burning yron: which lawe saint Lodowike king of France did put in execution at Paris vpon a citizen for blaspheming the name of Christ to the example of all others; and so caused it to be proclaimed throughout his whole realme for a generall punishment. In a while after Philip earle of Flanders hearing that the French men had banished swearing cleane out of their coasties, thought good that some were made in like maner in his land for the reformation of his people, and therefore (because hee woulde not seeme to borrowe any of the lawes of the French men his professed enemies in those daies) hee purposed to ordaine some other as greeuous as that, which without delaie he did, which was, that he that did sweare or forsweare himselfe, should loose his life and goods, and his children should be disinherited: which law if it were kept in these daies, I thinke there should so many loose their liues that there should be few or none at al left aliue to inherit their goods, that were of age to know what to doe with them, but they are now al laid aside, and we count him no gentleman except he can sweare by creature and creator, the tale shal want his due circumstance if it be not garnished and polished with othes and blasphemy. We reade that the Iewes when they heard Gods name blasphemed, were wont to teare their haire and rent their garments for greefe, but who now a daies sheawes any token that hee is discontented therewith: the pope himselfe who would faine be esteemed the holiest of al, is not onely content that men should sweare and forsweare themselues, but also when hee seeth them somewhat slacke, he hireth them to forsweare themselues; as for example he hireth the subiects to breake their oathes of allegiance to

their

their Princes, as Zachary the first hired the French men to rise vp against their louing prince Hildericke, and Honorius the third, and Iohn the 22. hired the Germans to breake their oths which they had made vnto their emperors; and Innocent the third procured the Englishmen to go from their allegeance which they had made vnto their good king Iohn; and of late daies we haue oftentimes bin intised with manifold promises, by his damnable fenat and vngodly Catholikes, to renownce our oathes of duetie and obedience to our most gratious and vertuous princesse that now is (whom God long preserue and continue amongst vs) and hath promised by his messengers, as doctor Harding, and diuers others of late days, that they shuld haue ful pardon for al their sins (which is to be feared he will neuer get himselfe) that could by any means rid her of her life, which caused many of that cursed seed of Cham, as Westmerland, Northumberland, the duke of Norffolke, Sanders, Bristow Campion, Parry, Sauage, and many other firebrands of hel, to put in practise this diuilish decree. When he bare the supremacie here in Q. Maries daies, his perswasions so perswaded them that the cheefe sort made no conscience of swearing, because by their money they thought they might be pardoned when they would, and the poorer sort following the example of their superiors, liued as they did, and so like sinful Sodomites liued together in darknes, bringing forth most plenteously the works of darknes, which were so fast rooted in the hearts of most men, as they could not to this day be so cleane rooted out, but that their venall sin of blasphemie hath flourished to this day, so that now we are become far worse then the heathen periured Glaucus, for he went to the oracle of Apollo, to know if he might forswear the pawne which was deliuered him to keepe: but who now adaies consults, either with Apollo, or Minerua, or any god else, about periury? yea they feare not to sweare and forsweare themselues for single mony, though the God of gods command the contrarie: therfore beleeue not any the sooner, for that he sweares loue & fidelitie to thee, but think that if he could see his opportunitie, he would deale no better with thee then Achilles did with his olde companion Licaon, whom he hewed into as many peeces with his sawchon, as he

sware to him oathes of perpetuall brotherhood, by Ceres when they were chamber-fellowes togither in Greece, he had rather quarter him then loose a quarter of so faire a prey, whose exãple the false Aegistus imitated, who thought it better to dispatch Agamemnon of his life, euen when he was offering sacrifices to the gods, then his loue to Clitemnestra should be any whit cut off, or diminished, which hee did not onely of his owne accord, but by the consent of cruel Clitemnestra, who would not suffer his eies to be shut, or any other ceremoniall rite to bee performed: how farre vnlike was she vnto the women amongst the Indians called Catheis, who when the husband dieth, al his wiues assemble before the chiefest iudges of the citie, and there each one alleageth her wel deseruing towards him, how dearly she loued, and how much she tendered and honored him, and she that is iudged to haue borne her selfe best in that behalfe decketh her selfe in the best manner, and the most gorgeously she can, triumphing and reioysing, getteth herselfe vp vpon the funerall pile where her husbands corps lie to be burned, where imbracing & kissing him, she is burned with him. But Clitemnestra is of a right contrarie opinion, wherefore the poets faine, that Agamemnon meeting Aeneas in hel, greeuously complaineth of her vnnatural fact, and wisheth him neuer to beleeue a woman in any wise, neither was Clitemnestra so cruel vnto her husband because she was a woman, but because she was a most wicked and vnnatural woman, therefore we may beleeue a woman as wel as a man: but such is mans naturall condition and qualitie that hee alwaies hates him, and bids others beware of any thing by which hee hath bin endamaged or receiued any euil, as whom a serpent hath stung, hee wil alwaies feare and bid others beware of the serpent, and whom a dog hath bitten hee wil alwaies auoid the fawning of dogges. In like manner are we affected one towards another, haue we beene hurt by a woman, then we exclaime against and bitterly ban al woman kind: hath our friend bin murthered or our selues spoiled by our ghests, as Euritus was slaine by Hercules, Lucrece deflowred by Tarquine, & Menelaus robbed of his wife and goods by Alexander, from that day forward we wil scarse lodge any more ghests, another hath bin hurt by his brother, an

other by his children. But it is but a folly to reckon by particulars, seeing not onely brothers, and kinsmen, strangers and acquaintance are wont to endamage and deceiue one another, but almost al men in general. Wherefore if thou bee wise mistrust al whatsoeuer. Do as the Essens which were a kind of sects amongst the Iewes, who admitted no man into their seet vnder a yeare of probation, and after what time they had receiued him, yet had they two yeares more to proue his manners and conditions: so make not any of thy counsel ouer hastely. Doth he say he is thy brother? yet see thou mistrust him, doth he tel thee of his honest behauiour and vertuous life? yet see thou mistrust him, hast thou found in him some properties of an honest man, and vnfained frend? yet take some more time of trial and watch him neuer the lesse narrowly in the meane while: for that which is said of fortune may be said more fitly (in my opinion) of man, that none knoweth whether hee shalbe like himselfe to morrow or no. Therefore if a man by trusting another hath receiued any hurt, he is to bee counted a very asse, if hee should blame him that hath deceiued him, when there is none to be blamed but himselfe and his owne foolishnes. Thressa might very wel haue laughed at Thales, when he fell into the ditch, if he had beaten the stones, or found fault with his feet when he should haue bin angrie with himselfe, that had not an eie vnto his steps: and Darius might iustly haue scoffed at Goraldus, when he had neuer a penney in his purse, if hee had laied the fault vpon his companions, who allured him to lauish, when the fault was his owne that would not beware of them. But some man wil say, thou seemest to bid mee liue solitarie like a beast void of al companie when thou wouldest haue me to beleeue any man? No, I counsel thee not to leade thy life in solitarinesse, but to liue warily & circumspectly, as one that hath learned to liue wel and happily: otherwise it is farre better to liue in the desert amongst brute beasts, then to liue in the cittie without circumspection and warines in al thy actions, and affections, but by these two thou maiest liue as safely as if thou were alone. There is no hearbe so perillous which hath not some one vertue that is pretious, nor no serpent so infectious, which is not indued with some one qualitie which is commodious.

modious. What is worse to the thirstie then the brinish Sea water, and yet what more commodious to the painful fishermen? and what more hurtfull to the foolish swaines, then the venemous viper? but to the skilful druggiers, what more profitable? seeing from her they haue the most wholsome triacle: so although company keeping be very hurteful vnto some, yet to othersome it may be very profitable, and a schoolemaster to wisedome. The wise and prudent man when he seeth euery one as an enemie readie to deuour him, he wil then be more warie and looke better about him, & when he seeth euery one pying like Momus into his life and conuersation, he wil then begin to liue as vprightly as lo lest watchful Argus should find him tripping: but the foole mistrusting no man is quickly eaten vp aliue amongst them. What is the reason that Saturne of all the other gods lay bound in the bonds of Briareus, but because he was the most blockish and witles of al the other, and could scarsely looke about him in the space of thirtie yeares? if thou art such a one, thou wilt quickly lie insnared in the traps of parasites, and lie fast fettered in the chaines of penury. If Acteon haue lost the outward shape of a man, his own dogges will deuoure him, and if thou hast lost the inward shape of a man, which is reason or pollitike prudence, thine owne friends will not spare to deuoure thee, or spoile thee of thy goods. Nothing prouoketh the theefe sooner then negligencie: if the Athenians had tied care and circumspection to their words and actions, they had neither fallen into the mouthes of the Lacedemonians nor had cause to feare their malice, and therfore Iob saith *factus sum mihimetipsi grauis*, meaning, that the euils which do happen vnto vs (for the most part) our selues do procure them, Phaeton by his owne foolishnesse was stricken from heauen with a thunderbolt, and Icarus by his owne folly was drenched in the Ocean, and the Scythians by their owne vnadvisednes in drinking the wines (which Cirus pretending flight had caused to be left behind him) were in their drunkenes ouercome by the Persians. Vulcanes nets were not made for Apollo, Mercurie, or Pallas, but for heady Mars, and loue blinded Venus, these lay quickly intangled therein, and were made a laughing to al the other gods: so flatterers baites are not

laid forth to catch wise men and circumspect, but to insnare fondlings and idiots, who presume so much of their honestie, that they thinke it would go against any mans conscience to coosin them, but so long goes the pitcher to the brooke that at the length it comes broken home, so long do they trust, that in the end they can scant finde any one to trust them when they are fallen into pouertie for the worth of a dodkin: the faire promises, which were made them once, wil not any whit profit thē, *Pollicitis dites quilibet esse potest*, saith Ouid, if promise would make a man the richer, we should haue but few beggars, poore Codrus would frolicke it out, as brauely as Crœsus, and needy Thraso when he went a begging should haue as many attendants as euer he had before, but now he perceiueth that the poet said true, *Tempora cum fuerint nubila solus eris*, that no penny, no pater noster, that a man cannot bee a free man in Wales although he hath sacrificed a whole bed of Leekes vnto saint Dauie, nor that a man can be entertained in his pouertie, amongst whom he hath spent al that euer he had in his prosperitie. Dionisius wished that hee might be poore and distressed one yeare before he died, to trie who would proue constant of al those manifold troups of men, which vowed him such singular affection; it was to be feared that he should haue found as few as Perithous did when he was persecuted by the Lapithans, namely, one onely Theseus, or as few as Eurialus had when he fell amongst the souldiers of Turnus, many promised neuer to forsake him, but only Nisus stoode to his word, the rest presently changed their notes, as the bird Acanthis doth her fine white colour at the first stormе: they could haue bin content to haue bin partakers of their liberty, but not of their bondage: of their wealth, but not of their woe: of their prosperous successe, but not of their distresse: wherefore shunne the company of such kinde of men, and if thou art acquainted with them vnawares, shake them off presently as Paul did the viper, lest a worse thing happen vnto thee, and stop thy eares against their inticements. as Vlysses did against the inticements of Circes lest thou be transformed from wealth into woe, from blisse into bale, and from ioy into annoy. Tantalus apples had a gallant shew, but being touched, turned into ashes: and hee that

shewes himselfe outwardly a demi-god, who tries him inwardly, shall finde him but a solemne saint. Their lippes (saith Salomon) drop as an hony comb, and their mouthes are more soft then oile, but the end of them is as bitter as gall, and as sharpe as a two edged sword: and David saieth, the poison of aspis is under their lippes, which killeth a man when it hath cast him into a pleasant slumber. But if thou wouldest auoide this euill, then take away all the occasions: keepe not company with them: company keeping is the occasion of most euils: he which handleth pitch can not chuse but be defiled therewith, and he that keepeth company with euill men, can scarce chuse but be infected with their manners: God neuer appeered vnto Abraham as long as he dwelt with the wicked in Vr, but afterward when he went to dwell elsewhere, he oftentimes appeered vnto him: and Iudas Machabæus as soone as he entred friendship with the wicked Gentiles, he was soone ouercome: so if thou suffer thy selfe to be lulled in the cradle of flattering Calipso, and giue thy hand vnto euery one that flatters thee, be sure the God of goodes will presently forsake thee, and suffer thy wealth in a moment to bee wracked. Yet doe I not condemne company keeping altogether with our enemies: for sometimes we get much good by them, and learne to knowe our owne imperfections by them, which otherwise wee should neuer haue knowen. Hierons enemy could quickly smell his stincking breath, and mocke him with it, which made him presently seeke a remedy; whereas his wife that had liued with him many yeares before could neuer perceiue so much, for *amor cecutit in eo quod amat*, loue wayeth in blond in those things that he loueth, as two men walking in a mist, can not perceiue that they are in it, but he that is out of it, may easily perceiue that they are in it: so an enemy can more easily discrie our errors then our friends, and therefore saieth Tully, it is good to haue enemies in the citie. The husbandman grieueth that his enemy should haue a better crop of corne than himself, and therefore he riseth more earely than otherwise he would, that his field might be as fruitfull as his ennemies: and wee thinke it a great blemish to be noted with any vice by them of all others, and therefore we straine our selues to liue more vp-

rightly

vigilly than otherwise we would haue done, if we had none to emulate. Scipio Affricanus was of no account in Rome before Cyrus prowesse and manhoode was blazed in Italy, emulating whose fortitude (as one angry with himselfe that his enemy should goe beyond him) he atchieued that fame of wisedome and valour as few had attained before him: and Themistocles was wont to say, that he could neuer sleepe or take any rest, because the victory which Miltiades got was alwaies in his mind: and Cæsar had neuer aspired to so great renowme, but by emulating the example of Alexander, whose victories when he read, he presently burst foorth into teares, for that at the same age wherein Alexander liued himselfe, had done nothing worthie of memorie. Therefore as Alexanders renowme was the cause of Cæsars trauels, & Miltiades victory the cause of Themistocles watching: so let our enemies vigilancie be a spurre to rouze vs from negligencie and flatterers engins, to make vs more circumspect. Oceamademus had neuer beene honoured with somanie triumphs, if he had not alwaies beene beset with enemies, for it is said of him, that when he had subdued al his enemies, he gaue commandement that there should not be aboue halfe of them put to the edge of the sworde, the rest would he place neare the confines of his campe, which might keepe his souldiours from idlenes and securitie, which caused him to haue so many so expert and skilfull souldiours, that not twise he is reported to haue euer beene ouercome. Therefore we see it is better to liue amongst our enemies whom we are sure do hate vs, then amongst flatterers whom we suppose to loue vs, for we are neuer more neere drowning then when we saile neere the shore, nor neuer oftner indamaged then when we think our selues without danger. Sampson liued safely inough among his enemies the giantly Philistines, but in his wiues lap where hee thought himselfe safest, hee was quickly subdued: and Hercules was not so much tormented by the dragons in Hesperides, as by the shirt which Deianira had sent him in token of her faithfulnes. Many of Sampsons wiues posteritie are yet liuing in the world, who are in shapes angels, but in qualities deuils, that to worke their desires can turne themselues into as many subtilties and sugred humili-

ties

ties, as the Camelion into colours, or the iuggler into strange deuices to deceiue the beholders, that can present a man breade in one hand, and his bane in the other, a fine shel and a rotten kernel, whose words are like alminacks that decipher nothing but vncertaintie, or like Pithias oracles which speake one thing, and meane another: as Herod did to the wise man of the East, who promised to worship Christ, when he purposed to murther him, for if they had not by a vision beene counselled to haue turned another way, should haue found vnder the shape of a Lambe, the substance of a Lion, vnder flourishing words dissembling deedes, and vnder most curteous countenance, most currish conditions. Therefore to shut vp al in a word, seeing the most glittering sands are found so fickle being tried, the eie pleasing Echates so infectious being handled, and the greatest promises to haue so smal performances, that we cannot safely beleeue friend or foe, kinsman or aliant, by his word nor his oath, let vs trie ere we trust, and proue ere we put in practise, let vs go as the snaile faire & softly, seeing haste makes waste, and the Mault is sweetest when the fire is softest, so shal wee the better discerne the true sterling from the counterfet coine, the pretious medicine, from the perilous confection, the loyal louer from the fading flatterer, but then let vs not sing Medeas song, which said I see and allow the better, but I wil follow the worse: seeing Pallas gift or Iunoes proffer to be more profitable, let vs not giue our apple to flattering Venus, as foolish Paris did lest she be our confusion, nor let vs setle our affections, on faire tongued parasites, lest like lightning they breake our bones, before we can perceiue our skinne to be hurt, but let vs try ere we trust, after good assurance, let vs not trust before we trie for feare of repentance.

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Præmonitus præmunitus.